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while at the same time he becomes acquainted with some of the most stirring and interesting episodes of history.

The selections given are from such authors as Thierry, "Conquête de l'Angleterre"; Barante, "Jeanne Darc"; L. Blanc, "Situation du peuple avant la Révolution"; Michelet, "Prise de la Bastille"; Lamartine, "Discours de Vergniaud"; Mignet, "Chute de Robespierre"; Lanfrey, "Le décret de Berlin et l'entrevue de Tilsit"; Ségur, "Napoléon à Moscou"; Thiers, "Napoléon à Sainte-Hélène"; Guizot, "Histoire de la civilisation en Europe, Leçon viii."

With the exception of the last (which is a little too abstract to be understood by young minds, unless they have a wider acquaintance with history than we have a right to assume in them) all the above will prove very attractive reading to any but the dullest students, whom it is usually impossible to interest in any thing.

The notes are meagre, but seem to be sufficient for a proper understanding of the text. The book is attractive in appearance and is singularly free from misprints for a first edition, only about half a dozen unimportant ones having been discovered after a careful reading.

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## CORRESPONDENCE.

### JUDAISM IN EARLY ENGLAND.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—Professor Cook, in his attempt to prove for the name Cædmon a biblico-Jewish origin, goes altogether too far, I think, in the December number of the NOTES. As to the name, the burden of evidence points to a Celtic origin, see especially Wülker in the *Anglia Mittheilungen*, Nov. 1891. But this is not the point that I would now discuss; rather Professor Cook's inference of specifically Jewish culture and tendencies in seventh-century Ireland, the inference being drawn from Todd's 'Life of St. Patrick,' p. 110. Such deductions were so contrary to all my previous understanding of early Irish affairs that I was, at first reading, completely puzzled. On turning to Todd's volume, however, I read that he

himself rejects emphatically the conclusions that Professor Cook now adopts. His language is explicit:

"It is not possible to believe that any great number of the Irish people in the seventh century could have gone over to Judaism; but these words [viz. *plerisque ad Judaismum se conferentibus*, in a Life of St. Disibod by the Abbess Hildegard, of the twelfth century] are a curious commentary on the whole passage, and enable us to estimate the value of such language. In the middle of the twelfth century, controversies between Christians and learned Jews were very common on the Continent of Europe; and Hildegardis, wishing to describe the most schismatical state of things in Ireland which she could conceive, may very naturally have adopted the idea and language of her own time and country [Germany], and assumed that a large number of the Irish people became converts to Judaism. This mistake, however, ought not to invalidate her testimony to the fact, confirmed as it is by native authorities, that the Irish church in the sixth and seventh centuries had in a great degree corrupted the faith."

### *Das also war des Pudels Kern!*

A pious, narrow-minded German abbess of the twelfth century, writing the life of an Irishman of the seventh century, heard vague rumors of the unorthodoxy of the wild Irish of those days. Unorthodoxy of the twelfth century meant Judaism, ergo, etc., etc.

Nor is this all, Todd's 'Patrick' was written thirty years ago, being published 1864. Celtic philology has made great strides in that time. Todd's conclusion "that the Irish church in the sixth and seventh centuries had in a great degree corrupted the faith" is no longer tenable. On the contrary, the Irish church of that period was at its very highest and noblest. For it was out of *this* church that issued such world-renowned missionaries as Columba, Columban, Gallus, Aedan. At the time when the old British and Gaulish churches were knocked to pieces by their Germanic conquerors, when the church in Germany scarcely existed at all, and even the church in Italy was on the verge of decrepitude, the lamp of true Christian Culture burned brightest in Ireland. It is no exaggeration to say that the downfallen Christianity of central and western Europe was set up again and held up by Irish missionaries. Those who wish for particulars need only read Zimmer's memorable article in the *Preussische*

*Jahrbücher*, January 1887, translated by Mrs. Jane Loring Edmunds, under the title: 'The Irish Element in Mediæval Culture' (N. Y. Putnams, 1891). In the *essentials* of Christianity the Irish of the seventh century were purer than any of their contemporaries. But their faith and ritual had come to them from the apostolic church through early Gaul, before the church of Rome had ever begun to establish its supremacy. Irish observances differed slightly from Roman. The Irish tonsure was not the same. Also the Irish Easter-cycle was the old Jewish-Christian, and not the new Roman. Upon these two points turned the whole controversy of a later time between the Roman missionaries and the Irish. See Bede's *Historia*, Book iii, ch. 25, 26; v. ch. 15. When finally the Irish church gave up its opposition and was merged in the general Roman Catholic Church, accepting all its rites and ceremonies, then it became the fashion to libel the early Irish recalcitrants as heretics or what not. And because their Easter-cycle had been the Jewish cycle, it became part of the fashion to tax the Irish church with Judaism. As if the contemporaries of Columban had had time for such backsliding! Warren, in his 'Liturgy and Ritual of the Celtic Church,' pp. 9-46, examines one by one the imputations of heresy against the early Irish church and shows their groundlessness.

In truth the entire Disibod story seems to me mythical. Zimmer does not mention him among the great Irishmen. Disibod is scarcely an Irish name; the termination *-bod* has a Teutonic ring. Even the form Disen is questionable Irish. And could there have been an abbey of Disenberg in the diocese of Menz early in the seventh century? To me the story reads like an attempt to explain the Disenberg (or Disenburg) foundation by inventing an eponymous hero, akin to the story of Port and his two sons in the English Chronicle, anno 501.

Pardon the length of these remarks, in view of the general bearings of the question. We shall never, it seems to me, arrive at any clear understanding of the early middle ages unless we throw overboard every page of the later chronicles and *vitae sanctorum* and insist upon contemporary evidence. Nor shall we

ever do justice to early Ireland unless we take Columban and his school for just what they were and did, and not for what their detractors made them out to be. There was in the early Irish church undoubtedly much that was crude, much that is repugnant to our nineteenth century notions. But all that was the remnant of the paganism that even St. Patrick tried in vain to eradicate. With the doctrines of Judaism it had nothing in common.

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# AN ARTIFICIAL VOWEL-ROUNDER.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—Every unrounded vowel sound is supposed to have a corresponding rounded sound. The French *u* of *lune*, for example, is said to be nothing but the round form of the French *i* in *si*. By this is meant, that the tongue for the *u* is in the same position as for the *i*, but that the lips, which in *i* were "open," have in *u* been drawn together till only a small opening remains. If, then, one could bring the lips into the round position without changing the tongue-position of *i*, one could produce the more difficult *u* sound. But just here lies the difficulty. Very few can, like Sievers, accomplish this feat.

If, now, we take an oval piece of pasteboard with a hole in it the size of the lip-opening, and place it firmly against the lips while we are pronouncing the clear *i* of *si*, the resultant sound, escaping through the hole in the pasteboard, should be the *u* of *lune*, or at least a fair approximation to that sound. The piece of pasteboard should be large enough to lap over the lips at all points, and should be bent to suit the contour of the mouth. A more pleasant material is, of course, glass. A glass rounder may easily be obtained by having an oval piece cut from the side of any clear glass cylinder, tumbler, or bottle. The cylinder should be from two to three inches in diameter, to give the right curve to the plate. As I shall try to show later, a clear glass rounder of this kind is useful in other and perhaps more important ways.

It is evident, however, that if such a rounder